



VOL. 63, NO. 19; WEDNESDAY, OCT. 17, 1973

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Strike issues clarified

by Noz Takahashi

Considerable confusion has been created regarding the "wage parity," "sick-leave," and vacation disputes in the present strike, due to conflicting statements from both sides. This is an attempt to clarify the issues.

Wage parity:

McGill's position: On September 18, the university offered the union the same rates existing at the University of Montreal, the University of Quebec and Laval University. This offer was made despite additional duties being required of these employees at other universities. This offer represents a 14.4 per cent increase in all classifications in the first year of the agreement and is retroactive to June 1, 1973.

Union reply: McGill is offering wage parity, but only with jobs which it considers comparable. Therefore, job descriptions become a central issue in the wage dispute.

Job descriptions for McGill's "building serviceman" and U de M's "concierge" cannot be compared, as McGill has done, because McGill's system of job description is inadequate. While on paper the concierge does more tasks than the serviceman, in fact the McGill worker has more area per day to clean than his U de M counterpart.

The McGill law faculty is cleaned by one worker. McGill workers are shifted from job to job without commensurate change in salary. For example, a Redpath library serviceman was frequently ordered last winter to shovel snow after heavy storms.

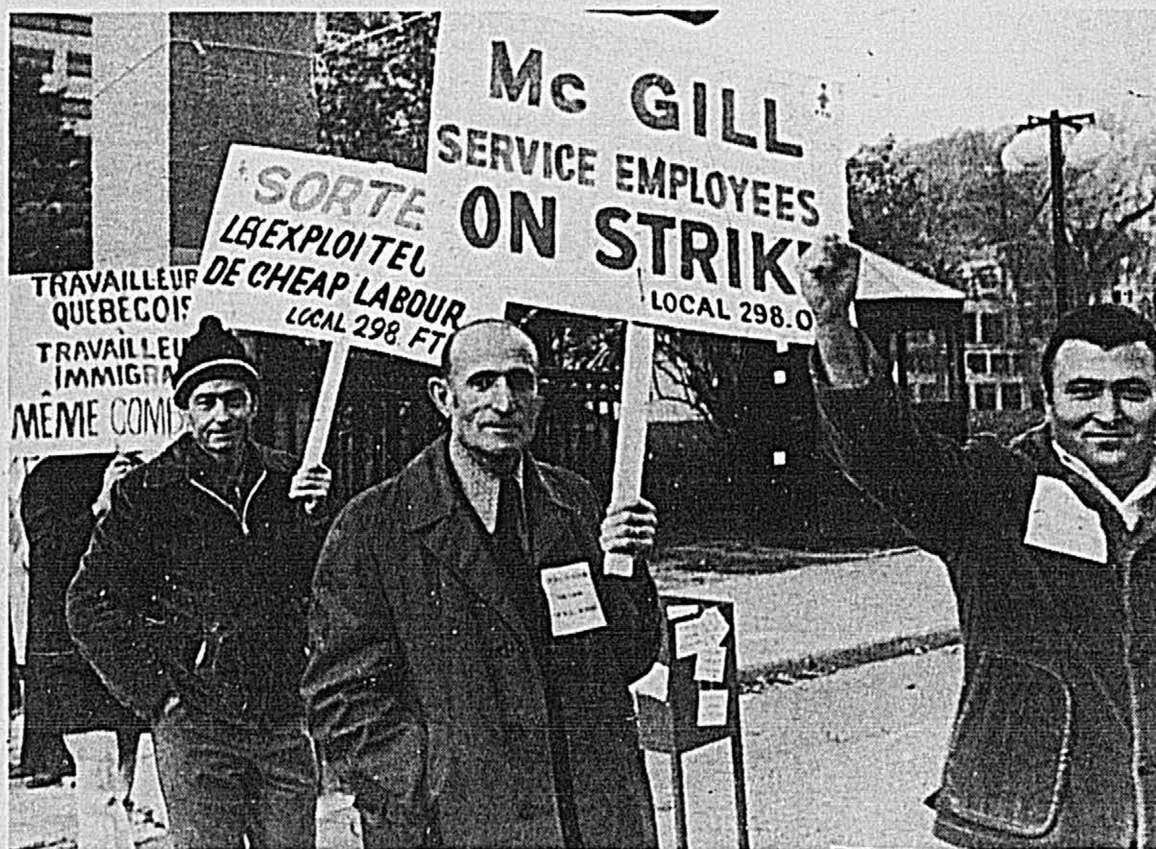
The union says it is hypocritical for McGill to claim that it is offering wage parity when it is unwilling to write into a contract a proper system of job descriptions.

Sick leave: McGill's position: The unionized staff had a plan which provide up to 60 days of sick-leave. If these days were not used, up to 30 of them would be paid in cash to the employee when he left McGill.

There was no payroll deduction for this plan. The university is now offering a plan which provides up to six months sick leave and is further willing to allow these unionized employees to receive cash for up to 30 days at the June 1973 rate, when they leave. Once again, this plan does not involve payroll deductions.

Union reply: Although there were no direct payroll deductions, the \$140,000 in the sick-leave bank came from the workers' pockets, since the old sick-leave plan was accepted as a package deal. The union says the workers accepted a

continued on page 4



Striking workers at Roddick gates.

Daily photo by Judy Polumbaum

Administration to meet workers today:

Strike talks resume

The McGill administration and representatives of the 260 striking maintenance workers will meet this morning in front of a government conciliator in an attempt to resolve the three-day old dispute, which has brought many university functions to a halt.

Speaking at a meeting of the university staff in the Leacock building yesterday, Principal Robert Bell said McGill's "first action on hearing of the strike was to get in touch with the union and the original conciliator".

"The administration's position has never been rigid and is not rigid now," he said.

A spokesman for the workers who are represented by local 298 of the Service Employees Union, said the union is ready to meet McGill and wants to reach an early settlement in the strike.

SUPPORT GROWS

Support for the strikers from all sectors of the campus grew rapidly yesterday.

The 35 unionized workers in the physical plant — including plumbers, electricians, and carpenters — voted unanimously to walk out in sympathy with the strikers for the duration of the strike. The workers will maintain essential services, including heating, but will not make repairs to campus facilities.

The McGill print shop and computer workers staged a 24 hour sympathy strike, as did maids in the residences and many library workers, paralyzing campus ser-

vices. (For more information on the library walkouts, see page 3.)

More than 300 classes have been cancelled so far. The school of social work is completely shut down, and class cancellations have almost paralyzed the faculties of arts and science. Medical students split fifty-fifty on the decision to walk out. The law faculty decided to stage a one-day walkout today, after a meeting yesterday which was addressed by a union representative.

Students and professors continued to join workers on picket lines around the campus. "We express our deep thanks to those helping us out," said union president Aime Gohier. "Students and faculty can count on our support when it's their turn to resort to a strike."

There have been numerous reports of McGill using scab labor to perform union members' jobs.

First class mail on campus was sorted and delivered by supervisors and departmental secretaries. Garbage accumulating in the Leacock building was picked up by supervisors yesterday, claimed a striker. Another striker said he saw an aged corps commissionaire cleaning a floor, and porters' desks are being manned by non-union

security guards.

At yesterday's staff meeting, Principal Bell said students and faculty should not be penalized if they respect picket lines and stay off campus. "I would urge every professor to see that students don't suffer over the long run... that

students get a chance to make up whatever they missed," he said.

While academic staff will not suffer pay cuts if they do not teach, Bell did not guarantee that non-academic staff would have the same treatment.

Strike briefs

GARBAGE DUMPED AT ADMINISTRATION BUILDING

Several residence students last night dumped a large number of plastic bags filled with garbage from the residences at the doorstep of the administration building.

A student who phoned the Daily said the action was intended to "show the administration who we consider responsible for the lack of services in the residences during the strike." One of the services cancelled is the collection of garbage.

The student said the action was an independent protest to force the administration to meet the strikers demands. The McGill Strike Support Committee and the workers' union denied knowledge of the incident.

NOTICE TO ALL LIBRARY ASSISTANTS

Due to the Buildings and Grounds workers strike, and in respect for those library staff members who do not wish to cross picket lines, the location of the A.L.A.M.U. general meeting today has been changed to:

McGill Student's Union, 3480 McTavish Street, Room 457 and 458, at 5:30 p.m.

We urge all Library Assistants to attend this meeting to discuss all the issues facing us.

PSA MEETING

There will be a meeting for all political science students of the Political Science Association on Thursday, October 18, at noon in Union 123. The purpose is to discuss policy in relation to the maintenance workers strike.

SOCIAL WORK SUPPORTS STRIKE

Members of the School of Social Work in an open meeting yesterday voted unanimously to boycott all classes and university libraries, and to support the strike by joining the picket lines. They also issued demands that the staff and administration of McGill respect the picket lines and the Students' Society take a public stand on the issue.

ERRATA

•Two by-lines were left out of yesterday's Daily. An article on page 2 entitled "Constitution taken to court" was written by David Striker. The page 3 article—"On supporting a strike"—was written by Peter Rothfarb.

•The Daily reported that the political science faculty cancelled all classes in support of the strike. Although most polisci classes were cancelled, there was no official decision to close the faculty.

BLOOD DRIVE BEGINS TODAY

The annual McGill blood drive begins today with a parade from the union at 9:30 a.m. and continues until 6 p.m.

Come out and donate a pint of yourself. It's not behind picket lines.

DAILY AD POLICY

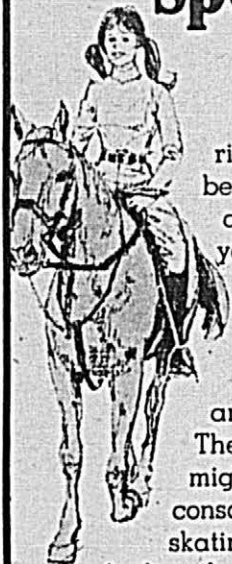
The McGill Daily opposes the use of campus facilities behind the picket lines established by striking maintenance workers, and urges students to respect these lines.

However, the Daily's position as a funded publication of the Students' Society does not permit it to refuse notices advertising the use of such facilities.

Therefore, the Daily has decided to accept ads and today column announcements publicising on-campus events.

Let it now be known that Murray Dalfen has definitely stopped smoking (cigarettes). Happy Birthday.

Say "Yes" to sports



They said horseback riding might be uncomfortable during your period. But you used Tampax tampons and felt fine. They said you might feel self-conscious about skating. But you relied on the protection of Tampax tampons, with nothing to slip or show or cause odor.

They said bowling might be too strenuous during menstruation. But you thought—the more exercise the better. And protected yourself with internally worn Tampax tampons.

No matter what "they" say, you know you can always be active with Tampax tampon protection and comfort.



The internal protection more women trust



MADE ONLY BY
CANADIAN TAMPAX CORPORATION LTD.,
BARRIE, ONTARIO

today

MCGILL BLOOD DRIVE '73:

All droplettes, drips and volunteers urgently needed to participate in opening day parade and ceremonies. Oct. 17th, 9:30 a.m. to 11 a.m., Union steps or B-24. Please wear red and black. Hours are 10 a.m. to 6 p.m.

GAY MCGILL:

Last regular general meeting. Newcomers, visitors, and regulars, all welcome. 8 p.m. in Union B-48.

Attention: History 208 D lectures will resume on Wednesday Oct. 17 in L16

classifieds

These ads may be placed in the advertising office at the University Centre from 10 am to 5 pm. Ads received by noon appear the following day. Rates: 3 consecutive insertions—\$3.00 maximum; 20 words, 15 cents per extra word.

LOST

Lost Anatomy Notes!!! Grey Folder. Need desperately. They are extremely valuable to Maureen. If you find, phone 669-8830.

For Those who broke into the Band Room Sat. Oct. 13, please return I.D. cards & other papers. No questions asked. Call 488-2653 Marty.

Brown Brief Case, lost in Student Ghetto—Thursday between 10-10:30 p.m.; containing IMPOR-TANT notes-law school. Contact Peter Hall 935-2631.

LOST—one election, somewhere along the road between Quebec and Montreal. Sentimental value. Reward. Call Mssrs. Dupeoui et Lay-vache, Queerback, P.Q.

FOR SALE

TYPEWRITER, Olivetti, small portable \$60. Also DOBERMAN PUPPIES, very cute, good deal. Call Merritt 935-6958.

350 Honda, 1972, in excellent condition. Never any troubles. Call Ron at 489-4565.

Hide a beds, continental beds, antique bedroom set, dressers, bureaus, various odds and ends including college books. Call 489-5403 or 487-4991.

Departure Sale: Heathkit stereo receiver \$50. Headphones \$10. Music Altes \$7. Metronome \$5. Complete OED \$25. Stroboscope \$10. Brainwave Monitor \$20. Pocket calculator \$37. Honeywell spot meter \$70. Polaroid 220 \$15. Phone 843-5944.

Ski equipment: Hexel skis, reinforced, used 13 times 210 cm., with Look Nevada Harness, ski jacket and poles, \$140., \$15., \$5. 488-3678.

Ski equipment for sale. Brand new. Nordica Astral Racer ski boots - Size 9 \$100. Call Allan after 6, 737-2366.

CAMERA CLUB:

Beginners course: Lecture on darkroom theory at 7:30 p.m. in Union B26. For further information check the notice outside the darkroom (Union B10).

DEBATING UNION:

Novice training tonight. All debaters, new, old, and antique are encouraged to come. Union B42, 7 p.m.

SIGMA CHI:

Lunches and suppers free to interested guys at McGill, 1 p.m. and 6 p.m. 3581 University St. 849-5965.

FOLK MUSIC SOCIETY:

First concert of the year. Keven Head and Jane Lombard in "A Carter Family Workshop." Arts & Science students, free; others, \$1.50. Sponsored by A.S.U.S. Union coffee lounge, 8 p.m.

MSEA INTEREST COURSES:

Public Speaking Course to be given over a period of eight weeks. The course will be taught by Mr.

George Kushnir. Course fee is \$50.00. Registration tonight in S.B.B. rm. 477 at 7 p.m.

MCGILL REDMEN MARCHING BAND:

Earth-shaking practice tonight at 7:30 in the Currie gym. Hear the news! Witness the return of Donna Fried!

MCGILL FOR FARMWORKERS COMMITTEE:

Meeting tonight to discuss McGill community plans for helping the United Farmworkers. Call 842-4004 for information, or come to the meeting at Apt. 2, 5657 Park Ave. at 8:30 p.m. today (not Thursday as originally listed). We urge you to continue the boycott of U.S. grapes and lettuce.

ENGLISH DEPARTMENT AUDITIONS:

Auditions for Box & Quotations from Mao Tse Tung by Edward Albee, directed by Eric Broque. Last call—5 to 7:30 p.m. in Arts 230.

If inconvenient, or for any additional questions, call 288-4660. The Union urges all biology students to boycott their classes until the strike is over. The sooner the students show their full support, the sooner the strike will be ended.

FINE ART CLASSES:

Morrice Hall 107, 6 to 8 p.m. Live model. Instructor: Ahmed Yar Khan. Bring your own material.

CHRISTIAN SCIENCE ORGANIZATION:

A reminder of the business meeting tonight at 9:30 at 3594 Ste. Famille.

BLOOD DRIVE '73:

If a call for blood for the Middle East is received by the International Red Cross, the McGill Blood Drive will cooperate in seeing that any blood donated specifically for Israel or the Arab nations be sent. If no call comes in, the blood will be used in Quebec.

Volunteers needed to tutor elementary school children weekly in N.D.G. Training provided for tutors by teachers and S.W. student. Call Peggy 482-6657.

International Ski School requires qualified ski instructors call 849-7049. Certification course available.

MISCELLANEOUS

Students Book Sale ends Saturday, October 20. You must pick up your money and books on or before that date. You will lose possession of your books after 4 PM, 20th October. Please be prompt.

Need Ride: To New York state, interstate 87 south, willing to share expenses 737-1908 anytime after 4:00.

Never been to the O.C. Club Dance Party? It's about time! Cool stereo music and an international crowd. Call 288-6221.

Any student wishing to make a contribution to the Israel Emergency Fund, may do so at the Hillel office. 845-9171.

Three beautiful kittens, one young cat, abandoned by religious fanatic, need homes immediately. 843-3126.

Parking space to let. \$15 per month. 3563 University St., apt. 5. Phone: 842-1383.

ENTERTAINMENT

AUDITIONS for the Red and White Revue begin Monday and end Friday with three whole days in between. 11 am-2 pm in Union B26-27. George Kopp wrote it and this ad too.

McGill Film Society presents: *West Side Story* and *Singing In The Rain* Oct. 17 7:30 p.m. 75 cents, Leacock 132. This movie will be cancelled IF the strike is still on.

RED & WHITE REVUE

50TH REVUE

NANCY GREW

GEORGE KOPP
BRAHM WENGER
DAVID CONTER

AUDITIONS

Room B26
Union Basement
Monday, October 15
Friday, October 19.

BY-ELECTIONS FOR STUDENTS' COUNCIL REPRESENTATIVES

are hereby postponed to Wednesday, October 24th, 1973 due to the Strike.

Danielle Thomas
Chief Returning Officer

HOUSING

Two doctors wish to share their well-appointed house with post-graduate students. If interested call 486-5584 after 7 p.m.

4 1/2 room apt. to share, N.D.G., \$35.00 each, unfurnished, ask for Ted at 6th floor Education Bldg. (3700 McTavish Ceramics Studio, Wednesdays from 9 AM - 6 PM.)

TYPING

Typing lecture notes, term papers, thesis copy work stencils. Same day service. 733-3272.

Typing of all kinds—Lowest Rates. Immediate Service. Call 747-9224 or 747-6974.

Need term papers, manuscripts typed? Competent typist available. Phone 481-4643.

Fast accurate typing done at reasonable cost. Phone 937-7312.

JOBS

Complete Efficient Typing Service—on manual typewriter. Reasonable rates. Snowdon area. Call Mrs. Mendelson 488-3548.

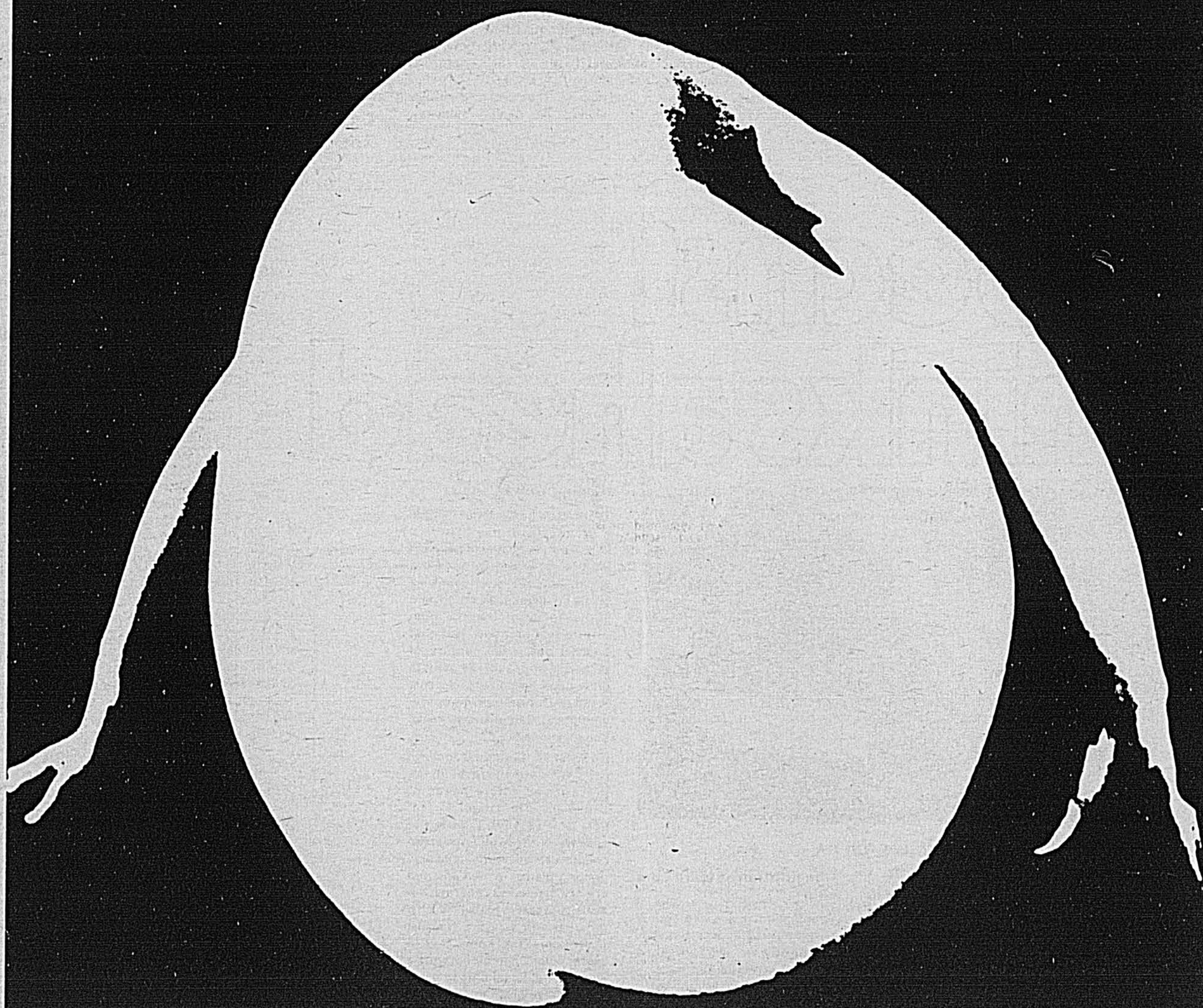
Babysitter needed. On campus, 3-5 days a week. \$1.00-\$1.25 an hour. \$2.50 a day minimum. 844-6704.

PERSONAL

Problem? Feel you need to rap with a rabbi? Call Israel Housman 341-3580.

WANTED

Volunteer Advisors for Jewish Youth Organization. You must be at least 18 years to qualify. If you are planning a career in group work, education or human relations, we can offer you a valuable experience. Call 738-4753 for further information.



♦♦♦ A DIFFERENT APPROACH

Newspapers like the *Montreal Star* and *The Gazette* pretend to tell us the news "as it happens"—within certain limits, of course. The specific financial interests of individual advertisers, as well as the common economic interests they have as representatives of a special social group in the maintenance of capitalism, combine to present a particular picture of the world. Within these

limits, the bourgeois press can give us certain information, e.g., that there is a war in the Middle East, that McGill workers are on strike.

But when the bourgeois press attempts to explain why these things are happening, they have only a vague and distorted notion of events. The *Star* and *Gazette* have a historical perspective that can only be called anecdotal,

accidental or confused.

Newspapers that represent major financial interests can't see the logical relationships that lie behind such things as the Mideast war and the strike of McGill workers.

This year, *The Review* is attempting to provide an alternative—"alternate press", in this case, does not mean that we will ignore the world and cover pottery classes, rock music and other assorted "counter"-culture what-not. Instead, we will present weekly supplements on themes that are treated by the establishment media and offer our analysis: why a particular question is receiving attention (i.e., the material and social bases of the bourgeoisie's concern), and secondly, our analysis of the real questions that should be dealt

with.

For example, the October 5 issue of *The Review* ("The Thirties at Middle Age") dealt with nostalgia as a cultural phenomenon. It wasn't an issue on the Thirties, per se. Instead, we attempted to explain the social basis of nostalgia—why nostalgia is a part of the bourgeois cultural scene at all.

This kind of analysis is political in the sense that questions posed concerning the nature of culture can serve to illustrate certain facts about the society in which we live. If culture is seen as a reflection of the aspirations and illusions of the ruling class, this type of discussion can help us to understand the nature of the ruling class itself.

In this issue we are dealing with a different subject in much the same way.

Sexuality currently enjoys a lot of attention in the media. All the leading magazines contain various articles on the subject, mostly with a "do-it-yourself" approach to the solution of general sexual malaise. These articles all deal with what they feel are widespread sexual problems: male impotence, a woman's inability to achieve orgasm, sexual boredom in middle-aged married couples, venereal disease, sexual experimentation among adolescents, etc. These articles discuss the "problem," its prevalence, and pose solutions. But these articles never deal with the real cause of general sexual dissatisfaction: a social order that interferes with the healthy satisfaction of human sexual needs and relationships that are based on affection and tenderness between partners.

The mass media deals only with the superficial appearances of these symptoms of sexual unrest; if men and woman are sexually frustrated (the media assumes) they must be doing it wrong. Instead of dealing with the real problem (the sexually repressive nature of capitalism,) we are given a bunch of articles on proper sexual technique.

In addition to this kind of analytical approach, we would also like to draw upon all the isolated sectors of the McGill community that are busily engaged in serious work that would otherwise remain secret. Possible future issues might cover Religion, the Nature of Sociology at the University, Sports in North America and physical fitness of the population, Language, etc.

We would like to offer the McGill community a *Review* that is aesthetically pleasing—both graphically and in writing style—in a form that will complement the content. We would also like to be entertaining.

Such an ambitious undertaking obviously poses certain problems: we need people willing to write, edit, illustrate, photograph for and lay out all future issues. The next meeting of the *Review* staff will be on Friday, October 19, at 5:00 p.m. in the *Review* office, B45, in the Student Union.

—Susan Wheeler

Hoechst thinks ahead



Ideas: The spark we run on

Hoechst develops a constant stream of new ideas to keep its research pointed in the right directions. Ideas about what is needed, ideas about what is wanted. Ideas about what is possible, ideas about what is probable in the light of a constantly changing, ever-increasing body of basic knowledge.

Imagination steers the ship

Imagination is a prime source of the new ideas Hoechst uses constantly in order to keep developing better products — more effective medicines, better chemical and industrial materials. Imagination is only half the battle, but when good ideas are properly teamed with the discipline of applied research, they constitute a formidable force in the search for improved products in every area of modern life.

Helping Build Canada

Products and ideas from Hoechst have touched and improved the quality of people's lives in every area around the world, in a hundred countries on six continents. As an affiliate of the worldwide Hoechst organizations Canadian Hoechst Limited has a full century of research and achievement to draw upon. In Canada, Hoechst is an autonomous company employing Canadians to serve Canadian needs.

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Montreal

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REICH

Benjamin asserted that Freud was of the opinion that sexuality would eventually die out altogether. Our bourgeoisie is of the opinion that it is humanity. As the head of the nobility rolled, at least it got a hard-on. The bourgeoisie has succeeded in ruining even sexuality.

—Bertolt Brecht

Writing in Mussolini-imposed imprisonment, Antonio Gramsci, one of the founders of the Italian Communist Party, noted in an essay on "Americanism and Fordism" that "the new type of man demanded by the rationalization of production and work cannot be developed until the sexual instinct has been suitably regulated and until it too has been rationalized." Appearing in reference to the puritanical interests of such industrialists as Henry Ford in the sex lives and family arrangements of their workers, this remark may be seen as posing a number of questions. These questions are: what is the relationship of sexuality to other spheres of human activity, in particular economic activity? In what ways are the effects of custom, morality, and law—the social forms within which sexuality is to be expressed and gratified—related to social forms and demands of economic activity, to private property, to classes, to the state, to the self-maintenance of a social order such as capitalism? Will a revolution in the relations of production, a real rationalization of production and work: the overthrow of capitalism entail equally a revolution in human sexuality? What then is a suitable regulation and rationalization of the sex instinct? These questions may be seen most fully articulated, if not answered, in the work of Gramsci's Viennese contemporary Wilhelm Reich.

In the decades immediately preceding and following the first world war Vienna was a hotbed not only, as may be supposed, of sexual activity but of discussion and investigation of sexuality as well. This investigation was not only "scientific". The interference of the state in the sex lives of its citizens, combined with the depravity of the press in reporting this interference had, even before the war, led the satirist Karl Kraus to the aphorism that in Vienna "the scandal begins when the police have put a stop to it." Accomplishing what generations of moralists could not, the war then imposed four years' sexual abstinence on those it did not slaughter. On their return from the trenches, revolution was in the air, and—in Hungary, in Bavaria, above all in Russia—on the land. News of progressive Soviet legislation concerning marriage and morality brought the fear of (and desire for) sex into direct connection with the fear of (and desire for) social revolution. And Freud's psychoanalysis and his thesis of infant sexuality were a fashionable rage and outrage.

As a young man of 23, Wilhelm Reich entered this milieu shortly after the war, and as an Old Adam this milieu entered Wilhelm Reich. He came to Vienna to study medicine. By 1920 he was practicing psychoanalysis. By 1924 he was leading the Viennese Psychoanalytic Society's seminar

on psychoanalytic technique and was considered a major student of Freud. In 1927 he joined the Austrian Social Democratic Party; in 1930, upon moving to Berlin, the German Communist Party. In 1932 he was expelled from the German Communist Party; two years later, in 1934, from the International Psychoanalytic Association. Attempting to embrace both he was rejected by both, which he then both rejected, embracing instead studies of "cosmic life forces" and being embraced by a progressive schizophrenia and, in emigration in America, by the state, which imprisoned him. So it may well be said that the course of his life was determined by the interplay of the very forces he sought to investigate: sexuality and its counterpart, sexual repression; and social revolution and its counterpart, social reaction. He died in jail in 1957.

So Reich began in the realm of psychology, the realm of ideas and emotions, and in the realm of Freudian psychology, the realm of ideas and emotions conscious and unconscious. And he began as a doctor, that is, as someone whose vocation it is to remove

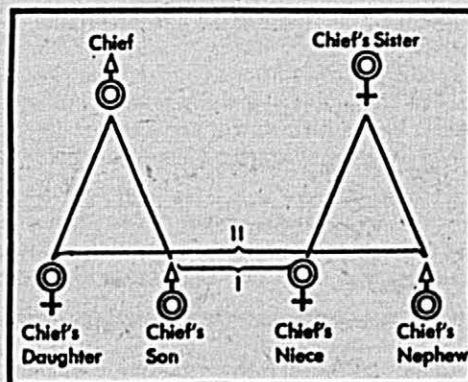


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It was his work in the 1920's at the free psychoanalytic clinic in Vienna, (bringing him into direct contact with the relationships between poverty, ignorance, above all inadequate housing, and the development of neuroses) that brought Reich to the conclusion that the psychological problems of his patients were occasioned by material problems of society; that, in a sense, there was a "sociology of the unconscious". From this time until the mid-thirties, his efforts would be directed 1) at investigating the relationships between sexuality and sexual repression, economic structure and ideology, revolutionary movement and reactionary thought, and 2) at undermining sexual repression, ideology, and reactionary thought by advancing sexuality in the revolutionary movement that was to advance economic structure from capitalism to socialism. The social revolution would entail a sexual revolution.

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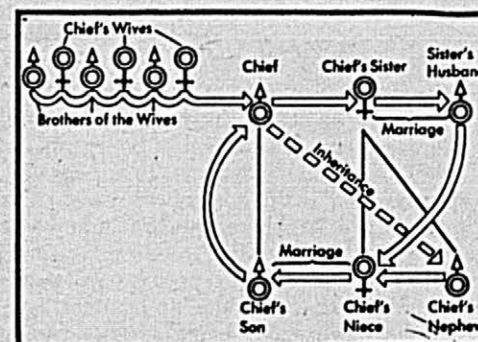


Fig. 2: Diagram of the chief's advantages in a cross-cousin marriage; it returns the dowry to him from his brother-in-law and consequently enables him to accumulate wealth.

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continued on page 6

REICH

Benjamin asserted that Freud was of the opinion that sexuality would eventually die out altogether. Our bourgeoisie is of the opinion that it is humanity. As the head of the nobility rolled, at least it got a hard-on. The bourgeoisie has succeeded in ruining even sexuality.

—Bertolt Brecht

Writing in Mussolini-imposed imprisonment, Antonio Gramsci, one of the founders of the Italian Communist Party, noted in an essay on "Americanism and Fordism" that "the new type of man demanded by the rationalization of production and work cannot be developed until the sexual instinct has been suitably regulated and until it too has been rationalized." Appearing in reference to the puritanical interests of such industrialists as Henry Ford in the sex lives and family arrangements of their workers, this remark may be seen as posing a number of questions. These questions are: what is the relationship of sexuality to other spheres of human activity, in particular economic activity? In what ways are the effects of custom, morality, and law—the social forms within which sexuality is to be expressed and gratified—related to social forms and demands of economic activity, to private property, to classes, to the state, to the self-maintenance of a social order such as capitalism? Will a revolution in the relations of production, a real rationalization of production and work: the overthrow of capitalism entail equally a revolution in human sexuality? What then is a suitable regulation and rationalization of the sex instinct? These questions may be seen most fully articulated, if not answered, in the work of Gramsci's Viennese contemporary Wilhelm Reich.

In the decades immediately preceding and following the first world war Vienna was a hotbed not only, as may be supposed, of sexual activity but of discussion and investigation of sexuality as well. This investigation was not only "scientific". The interference of the state in the sex lives of its citizens, combined with the depravity of the press in reporting this interference had, even before the war, led the satirist Karl Kraus to the aphorism that in Vienna "the scandal begins when the police have put a stop to it." Accomplishing what generations of moralists could not, the war then imposed four years' sexual abstinence on those it did not slaughter. On their return from the trenches, revolution was in the air, and—in Hungary, in Bavaria, above all in Russia—on the land. News of progressive Soviet legislation concerning marriage and morality brought the fear of (and desire for) sex into direct connection with the fear of (and desire for) social revolution. And Freud's psychoanalysis and his thesis of infant sexuality were a fashionable rage and outrage.

As a young man of 23, Wilhelm Reich entered this milieu shortly after the war, and as an Old Adam this milieu entered Wilhelm Reich. He came to Vienna to study medicine. By 1920 he was practicing psychoanalysis. By 1924 he was leading the Viennese Psychoanalytic Society's seminar

on psychoanalytic technique and was considered a major student of Freud. In 1927 he joined the Austrian Social Democratic Party; in 1930, upon moving to Berlin, the German Communist Party. In 1932 he was expelled from the German Communist Party; two years later, in 1934, from the International Psychoanalytic Association. Attempting to embrace both he was rejected by both, which he then both rejected, embracing instead studies of "cosmic life forces" and being embraced by a progressive schizophrenia and, in emigration in America, by the state, which imprisoned him. So it may well be said that the course of his life was determined by the interplay of the very forces he sought to investigate: sexuality and its counterpart, sexual repression; and social revolution and its counterpart, social reaction. He died in jail in 1957.

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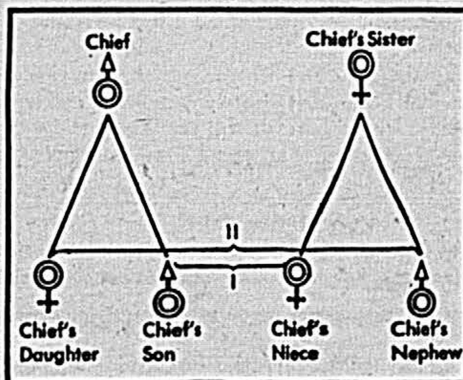


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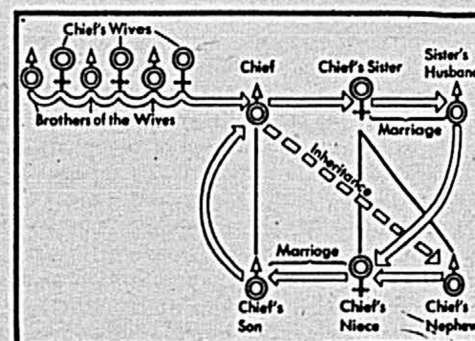


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* Where have all t

by Nigel Gibson

Three years ago, several Montreal papers reported that the badly decomposed body of an elderly woman pensioner had been found in a shabby, East End rooming house.

The body of the woman, who had apparently died two weeks previously of natural causes, was only discovered when the landlord forced his way into her dingy little room, seeking the source of the foul odour that had begun to spread throughout the building.

Among her meager belongings were a few cheap pocket diaries. Every day, for the last three years of her life, that old and lonely woman had ended her daily notations with the same pathetic sentence. "Nobody came today..."

As monopoly capitalism continues its slow but inexorable degeneration, it is evident that it is finding it increasingly difficult to satisfy even the most basic needs of its population.

The much vaunted concept of bourgeois "freedom" has these days all the impact of hollow rhetoric, as it becomes ever more apparent, that what "freedom" in this society really means, is the "freedom" to work for the enrichment of others; the "freedom" to be laid off; the "freedom" to be hungry and cold; the "freedom" to second rate medical care, and third rate education; and, perhaps worst of all, in view of man's basic social nature; the "freedom" to be lonely.

As human beings we need to love, and we need to feel loved. As social animals we are impelled to seek out the company of our fellow humans, to communicate our thoughts and desires, and gain a sense of acceptance and worth.

Deprive a man of meaningful human contact and expression, and sooner or later you'll break him.

You may not kill him, but the twisted, empty shell that survives will be a mere shadow of what he was, and—even more tragically—of what he might have been.

I remember quite clearly the first time I met Evelyn Harper. It was about four in the morning, and I was making my very slow, and slightly unsteady way up the stairs of the ghetto apartment I had moved into a few days previously.

Suddenly, my weary eyes were confronted with a rather bizarre apparition.

There, directly ahead of me, making her deliberate way up the stairs on her hands and knees, was this approximately 60-year-old woman, dressed in a gaudy Hawaiian pants suit, with a massive, wide brimmed, bright yellow, straw hat perched precariously on her head.

Evelyn Harper, "The Last of the Flappers", was at the time apparently absorbed in the task of waxing the stairs. She was also, she later explained, "higher than a kite" on a mixture of speed and beer.

She invited me down to her cluttered basement apartment, offered me a drink, and showed me the four-foot marijuana plant that she was growing in a small plastic swimming pool on the back porch. We were soon the best of friends.

I found that she was born in a small mining town near Flint, Michigan; at the tender age of fifteen she had married the local patent medicine

quack.

The marriage survived long enough to produce three children—but not much longer.

One day, as Evelyn and her younger sister were walking through the grounds of a travelling road show, disguised as a pair of Mexican "bandidos", the manager approached the two girls and offered them a job on the spot.

"I guess we looked more Mexican than anything they'd ever seen," volunteered Evelyn.

The two girls jumped at the chance, and together with Evelyn's three young children, they "split the scene", with their scandalized father in hot pursuit.

The father managed to drag his youngest back home again, but Evelyn eluded his grasp, and spent the "hungry thirties" travelling from town to town, between Montreal and Toronto with the vaudeville troupe. Those were fun times but they were not to last.

For a while she worked in a series of munitions factories, but soon after falling madly in love with a shy bank clerk, she dropped everything to pursue him.

At first it was rough going. The clerk was a man of few words, and apparently even fewer deeds.

"Gee, I had almost given up on the guy," giggled Evelyn. "Then, one night after we had been sitting together for about four hours in complete silence, he turned to me, and without saying a word, he stuck his hand up my dress. We were married two days later."

Evelyn soon found life with the shy bank clerk, a little rougher than she's bargained for.

"Jesus Christ! He used to beat the living daylights out of me all the time for no good reason," she recalled, shuddering at the memory.

So she got herself a separation, and a nervous breakdown—the first of three—in the process.

A few years later, a lump in her throat turned out to be a malignant tumour, necessitating extensive surgery on her palate, the removal of one of her jugular veins, and the excision of a sizeable amount of muscle tissue on one side of her neck.

She is pretty self conscious about the extensive scar tissue on her neck, and she never goes out of the house without putting on a pair of dark glasses, in case, she says, "I meet somebody I knew long ago, so that they won't recognize me."

Actually, there's little danger of that happening. For the last fifteen years she had lived alone in a little room with her faded photographs, her big hats, and her one constant companion, an impudent little chihuahua named "Coco".

She keeps herself occupied by doing small chores around the house, and by designing clothes.

"Of course," she explains, "I can't afford to make the clothes but the designs are pretty to look at, and it keeps my mind off other things."

"Sometimes, of course, I get a little down, you know," she says softly.

"Then I take a couple of 'uppers' or smoke a joint, and soon I'm flying, and I feel just great..."

Besides "Coco", the chihuahua, Evelyn's only other companion was a young student from Ontario, David S., who lived in a small apartment on



Problems of Sexual Liberation

by Susan Wheeler

The Puritans used to punish fornicators the same way they punished murderers and thieves: a sentence in the stocks in the village square to serve as a warning to other would-be social deviates. Floggings and prison terms were common practice.

In this "sexually liberated" twentieth century, we no longer put fornicators in the stocks. We don't need to. Ideological

repression is so effective that individuals are sexually self-repressive.

The myths and fantasy ideals that permeate our culture, reflected by the media, prevent us from relating to each other as human beings by providing us with ready-made expectations of what is "normal" sexual behaviour, even when these mythical ideals are contradicted by our observation and experience.

The myth of the passive woman, repressive and confining as it is, is in the process of being replaced by another ideal-type, the aggressive, multi-orgasmic woman. The pressure upon a woman to 'perform' is intense.

Of course, women are not the only victims of sexual repression. Both partners suffer from the repressive ideology that permeates and distorts relationships.

Sexual desire is a biological and individual need that seeks satisfaction. But the satisfaction of this need takes place in a social relationship between individuals. It can be a social relationship based on a money transaction, as in prostitution, not unlike the sale of a commodity. Or it can be a social relationship based on some form of emotional attachment, be it deep or superficial, whether lasting or short-lived.

Two people do not make love in a social vacuum. Each person brings into the bedroom a childhood-full of sexual fantasies and expectations, values and ideals. You may think you're alone in the king-sized waterbed, but between the two of you lies the bourgeois state and the nuclear family. You may think you're very cool and liberated, but your attitudes toward sex date back thousands of years to the origin of private property.

Because of the social context within which sexual relations take place, and the fact that the relationship itself is controlled by the material and ideological constraints of a particular social milieu, we see only one limited form of sexuality itself. We cannot begin to imagine the different nature sexuality would assume in another social environment. Because of our own cultural and material limitations, it is difficult to hypothesize about sexual liberation. We only know the appearance sexuality assumes under capitalism. All we can attempt is an analysis of this appearance. We will be better able to deal with the ideological obstacles to a healthy sexual activity if we can understand the material basis of these obstacles.

This article will attempt to trace the existing sexual mores back to their historical roots. In doing so, we can confront the obstacles that bourgeois society puts in the way of a healthy sexuality.

Marriage is a relatively recent development in the history of civilization. The registration and formalization of a sexual relationship that is both monogamous and life-long has no basis in nature, either biologically, (we are all capable of an indefinite number of sexual experiences,

the flappers gone? ❀



Review photo by rick martin

the second floor, with his goldfish "Nemo".

David had long brown hair, soft green eyes, and seemed to spend most of his time sitting cross-legged on his bed, writing songs and playing his guitar.

One night, after we had been drinking and smoking for a while, David told me, among other things, that he was gay, and that he had "just about had it with everything."

He told me that he had left a boy he loved behind him in some small, Northern Ontario town, and that he often felt like dropping everything and going back to be with him again. He wasn't sure, however, that the boy would be glad to see him, and he didn't think that he could take a "heavy scene" at this time. He felt, though, that the longer he put off the meeting, the harder it would be for both of them. So he didn't know what to do, and the strain was beginning to get to him.

"I know," David would say, "that it isn't logical to build your whole life around one person—especially if you're gay."

"It seems that all too often the boy you love is frightened by the depths of your feelings for him, guilty at the extent of his own feelings for you, and—confused and threatened—he comes to resent the whole situation."

"And then what are you left with?" he sighed. "Just your memories and the crazy, irrational hope that somehow, everything will work out, and things will be like they were before. And sometimes they do."

"Suddenly one glorious afternoon your friend is with you again, and as you stand there hugging him, until both of you are blue in the face, all the pain and the loneliness is forgotten, and it all seems worthwhile..."

Finally, David decided to take the initiative, and he wrote his friend describing his feelings about the both of them getting together once again.

David was excited and hopeful, and he could hardly wait for his reply.

Every morning, bright and early, he would be up and sitting on the steps outside the building, waiting impatiently for the postman to arrive.

When the postman finally did arrive, David would remain seated on the steps, trying to appear as cool and collected as possible, until the postman left.

Then, he would dash up the stairs to look in his mailbox and see if THE LETTER had arrived.

But, as the days went by without any reply forthcoming, David's confidence began to crumble. He stayed in his room most of the day, venturing forth only at night to visit Evelyn.

The two of them would sit, side by side, out on the back porch, sharing a bottle of beer and a joint, and keeping each other company through the long night.

"Evelyn and I understand each other pretty well," David once remarked to me.

"I write songs that nobody will ever hear, and she designs clothes that nobody will ever wear..."

Early one morning, I sat out on my balcony and watched Evelyn weaving her way along the sidewalk, towards the house, dragging "Coco" on a leash behind her.

Just as she reached the door, and was fumbling with her keys, the

the chihuahua broke loose and took off across the street, dragging its tail behind it.

There was a sickening crunch, and a second later the little dog lay dead in the middle of the street, its head crushed beneath the front wheel of a yellow Mustang.

For a moment everything seemed to stand absolutely still; then Evelyn began to scream.

"Is that my dog? Is that my dog?" she sobbed, over and over again, clutching on to a nearby tree for support.

By the time I had collected my shattered wits together, and made it down the stairs to Evelyn's apartment, David was already there.

He had his arms around her sobbing form, and was whispering in her ear. When he saw me standing awkwardly in the doorway, he got up quickly, handed me a garbage bag, and asked me to dispose of the animal. Then he returned to comfort Evelyn.

The next day I dropped by to see how Evelyn was feeling. David was there, and both of them were flying high on something or other.

Evelyn was staggering about the room, her eyes glazed, strumming furiously on a ukulele, and belting out the accompanying lyrics with singular fervor.

David was sitting quietly, cross-legged on a big-trunk in the corner, picking idly on his guitar, seemingly lost in a world of his own.

*Five foot two, eyes of blue,
But oh what those five feet can do,
Has anybody seen my gal
[No, what does she look like?]
Turned up nose, rolled down hose,
Flapper, yes sir, one of those.
Has anybody seen my gal?*

The chill of Autumn was in the air when I saw David for the last time. He looked tired and somehow frail. All he had on was a thin nylon jacket, and he stood there shivering in the cold, late afternoon wind.

He told me that he was trying to forget the whole episode, but added with a smile "I'll still probably send that renegade lover of mine a card just for fun, one of these days, if I have time."

I don't know if he ever got around to it though, because sometime later that night, all alone in his small room, with his dreams and his disappointments, David called it quits.

Using for his final purpose, the serrated edges of a bread knife, he slashed the veins in his wrists, elbows and neck.

Evelyn found his wasted body the next day. There was no suicide note, only a little card bequeathing his guitar to Evelyn, and his goldfish "Nemo" to me.

When David's parents arrived a few days later to collect his personal belongings, Evelyn answered the door, half dressed and roaring drunk.

Later that night, once the parents had left, I heard the harsh strains of the ukelele drifting up from below. Evelyn Harper, down but by no means out, was singing again.

*I want to go back to my little grass shack in Kealahua, Hawaii,
I want to be with all the Heemies and McKeemies, that I knew long ago.*

with an indefinite number of partners) or emotionally (who can claim to feel affection for only one other human being during his or her entire lifetime?)

Marriage is a social, man-made institution, and as such, its functions can be explained in terms of social needs that arose at a specific point in history. With the first appearance of an economic surplus and the establishment of private property, monogamy was enforced so that this property could be passed down through the patriarchal family line. This practice (monogamy) was probably enforced violently at first, and then came to be an accepted form of social relationship. Through tradition, monogamy became the dominant form of social relationship and was further enforced by law and sanctified to the level of virtue by Religion. The material basis of monogamy was forgotten once it attained the ideological and cultural status it now enjoys.

The major function of marriage is childbearing. Children, as future productive members of society, are the responsibility of society as a whole. But by legally binding together the biological parents of those children, society is relieved of that responsibility. The nourishment, clothing, shelter and medical care of

children are performed at the individual cost of the biological parents. The quantity and quality of the care a child receives is directly dependent upon the financial status of the parents.

Aside from the purely material care of children by their parents, the family plays an important role in the ideological formation of the child. The family is socially alienating, isolating one small group of individuals from all others. The structure of authority of the father and mother prepare the child for future submission to authority. The child is disciplined, controlled and sexually repressed. The bourgeois values of competition and individualism are fostered. Girls are taught that their ultimate goal should be marriage and a family of their own; thus these values are passed on to the next generations.

Public education is the state's means of reinforcing the sometimes inadequate socialization performed by the parents. Students are disciplined and taught to respect authority unquestioningly. They are ideologically bullied and sexually repressed.

Another social function of marriage concerns the role of the wife and mother. Primarily responsible for the care of the children, the woman also assumes the

management of the household—food preparation, laundry, and the janitorial duties of cleaning the house. In general, the woman provides for all the physical needs of the children and the husband/father, freeing him to participate in social production as a member of the work force. Forced to provide these services for himself, the male worker would undoubtedly be less efficient at his job in terms of the energy and time he would be forced to spend shopping, cooking, cleaning, doing laundry, etc. In this sense, the worker's wife is also working for her husband's employer, although she is not paid for her services.

The ideological value attached to pre-marital chastity and marital fidelity is enforced by economic sanctions. The adulterous husband must pay financial penance in the form of alimony, while the wife who deserts her husband forgoes her right to financial support from him. The ideological pressure to obtain a licence to engage in sexual intercourse for fear of social ostracism is intense, even in these "liberated" times. The pressure to marry is strong. The decision to marry guarantees economic advantages greater than those to be gained from just living together. There are the wedding presents and the gifts, the

showers and the social approval of the couple's friends and relatives. Tax advantages are given to married couples that are denied single people.

The material and ideological enforcement of sexual repression is necessary to maintain the institution of marriage. *Sexual liberation is a threat to society because unfettered human needs would give rise to alternate forms of social relations that do not fulfill the demands and requirements of capitalism.* If there were no economic restraints involved there would be no need to marry formally. If people choose to remain together for the rest of their lives, they obviously don't require a legal contract. The bourgeois state, by sanctifying the union of two individuals and making it difficult for them to separate, imposes restrictions upon individual freedom and ensures that the material care and socialization of the children will be provided for by individual responsibility, thus avoiding the expense of social responsibility.

Sexual liberation means that men and women would be free to enter into and dissolve sexual relationships, unhindered by economic factors. Our relationships would be based on affection and mutual

continued on page 6

"So, sweetheart, what's your name?"

"Carmita."

"With a name like that, you should celebrate it. How about coming up to my place for some popcorn?"

"Can't. I'm leaving tonight."

"I'll come with you. In fact, I love you. Where are you going?"

"Calgary. For the stampede. If you want to come, be at the train station at seven. I'll see you there."

So she walks away. So what can I do? There's no reciprocation in this world. With all the detente going around these days, you'd think some of these chicks would catch it. I give them a chance, and what do they do? They go to Calgary.

There's a belle at that table and she looks like the popcorn type. But she has one of those turned-up noses and finishing school manners. They're always difficult because they expect more than just a good time. And then there were the lilies of the valley who didn't even expect a good time. Or rather their idea of a good time was watching the kissing gouramis at the aquarium. A place for everything and everything in its place. Ernie Menard used to tell us that in Latin class. That was back at Prep. But he had a point.

I think I should leave. One bad thing begets another sometimes, and I don't think my luck's going to get any better tonight.

So Steven Grant made for the egress. He, that is to say, I, passed an old lady wearing a sombrero who kept veering to the right as she tumbled down the street. I figured it was either because she was drunk or else she had lost control over her right foot and it was trying to lead her to Miami, which was always the direction she veered toward. What a mess. She looked like she had escaped from someplace like Bedlam or maybe New Jersey.

Being a freshman in college is not so easy. First of all, you're shorter than a lot of people; secondly, most of the women are older than you, except the ones who are 18 and they're all bananas. It's a law they wrote, probably between the one on bigamy and the one about spitting in the subway. All 18 year old girls must, by definition, not know whether they're coming or going, not know what they want, or else they want to do something crazy like marry a potato heir. I'm glad I'm not an 18 year old girl. Being an 18

A view from the mountain

year old guy is hard enough. High school was easier because there was always someone like old Nancy Farber who was what you might call an easy girl.

Here at University things are different. Women expect things like concern, honesty and fidelity. Man. Have they been ruined. They've lost the ability to have a good time and leave it at that. Now the girls I meet are looking for security; before, the ones I met were looking for fun. Amy Vanderbilt was right when she warned against too much, to soon. It knocks the life right out of you. There are still "loose" girls around, but most of them are loose because they don't trust guys enough to do anything more than go to bed with them. They were wary — a bunch of cynics. Things used to be so much simpler.

Then there's Karen, an 18 year old girl. I met her a few weeks ago over cornflakes. She's a nice girl from Ontario, but she wouldn't come up and have popcorn. I always make popcorn for girls I'm interested in. Someone told me once that it's the only real aphrodisiac, and my success rate after eating popcorn has been phenomenal. But she didn't feel like popcorn.

"Hi, Karen. Nice day and all that. I was wondering if you'd like to go up to the Mountain this afternoon. It's nice in the Fall and the leaves are at their peak right now."

"Sure. I'll meet you at the stairs around 2."

That's what she said this morning. So finally, I was going to be alone with her. I know what to do. I'll take her to the top of the Mountain. Suaveness, sophistication, concern, gentleness, and of course, good wit would all combine to make me more appealing than Henry Kissinger. In fact, I might even pick a scarlet leaf and place it in her lapel, if she has one.

But this would be difficult. After all, Karen isn't a Nancy Farber. She's a Lady. (I like to say that, even though I'm not sure what a lady is.) I have this idea that women like Katherine Hepburn are Ladies. They have much self-control. They have a lot of other qualities too, like smiling and working for charities. Ladies have a healthy and hopeful outlook on the world, but they don't have as much fun as old Nancy did.

There she is, leaning against that post. "Hi, Steve. That was a good idea of yours to go up the Mountain. It's beautiful up here today. What have you been up to?"

I had a couple of meetings, but I spent most of the morning in line at the bank. My father is a senior partner in Edsel, Diefenbaker, Piao and Erlichman, the big law firm. Father sent a check which was well received and well taken.

"Osh, I had no idea your father was an Edsel. That's very impressive."

"He's not an Edsel. He's a Grant. None of the original members are still with the firm. They all retired under strange and suspicious circumstances." Now she thinks I have a mysterious background. Weave it further....

"The trees have amazing colour in the East in the fall. I missed it last year when I was playing tennis in Europe."

"Steve, don't talk so much. There's a lot of scenery to appreciate and you're missing it."

"You're pretty nice scenery. I am appreciating you."

"Watch that honey, it's staining your shirt front."

Give me a break. I'm trying to be friendly and she's giving me a hard time.

"O.K. then — and I don't mean this as a

line — tell me about yourself, what you want to do, why you left Ontario."

"Well, my father is chairman of the board of a well-known vegetable company. We lived in this small valley full of dwarfs who pack cans of vegetables onto little trains that carry them to market. My father is not so easy to live with because he's 50 feet tall and turns green in the open air. I've always been interested in vegetables — you know, I like you — and with my background naturally I came here to learn genetics and vegetable husbandry. Anything else you'd like to know?"

I am well rebuked:

"Karen, I'm sorry for being an ass. But you confuse me. I don't understand why you're so open and honest and yet so hard to influence. That's a rare combination."

"I guess it's just that I don't see a point in being anything else. I know what I want, and I don't want to have a fling with you or anyone else. I have before and I might later, but now I don't value that. I would rather have something with some seriousness, with much honesty, and with a good chance of duration."

"How do I stand in your mind?"

"Listen, I like you. But all these things I value are things you never think of, or if you do, you disregard them as irrelevant. Most important, I value a sharing relationship, one in which two people can give themselves to each other in many more ways than the one going through your mind right now. Yet in my ideal relationships the couple would still have, and would have to have, the freedom to act individually, as well as together. I could go on, but I doubt you'd agree with me, maybe you wouldn't even understand. We're in different time zones. Someday we may not be, and then we can be more than friends."

So many things hitting me at once; I'd better take her home. And not see her for awhile. She's doing strange things to my head. But it's funny — I think I like it.

"Let's head down towards the road. By the way, how'd you like to go to the country Thursday — as friends?"

"Thanks, Steve, but no. You see, Thursday I'm going to the country with this guy whose father is a potato magnate. We've been seeing a lot of each other lately. In fact, he's even offered to take me to Idaho for Christmas."

So what can I say?

liberation...

continued from page 5

gratification, not bound by economic obligations and responsibilities.

Since sexual repression is an essential part of capitalism to maintain the nuclear family, sexual liberation requires the overthrow of such a system. The material preconditions for sexual liberation would be the economic independence of women and the collectivization of child care. These preconditions can only exist under socialism.

But what about the cultural and ideological obstacles to sexual liberation? Once the objective necessity for the family has been destroyed, and our needs are fulfilled by alternate forms of social organization, the ideological inhibitions will eventually disappear. That will take time and conscious effort, since the cultural heritage of hundreds of years will not wither away immediately.

Is there any room within capitalist society for sexual liberation? Certain groups in society are somewhat less hindered by the economic obstacles to sexual liberation than others. The student population is an example, where a limited amount of sexual freedom is allowed. All students are economically independent during the course of their studies, by means of loans, bursaries, parental support of part-time jobs. Male and female students are, more or less, economic equals in this respect. In addition, children are not

usually a factor in student sexual relationships. In this sense, students enjoy a certain amount of freedom from the economic factors that control relationships in the non-student population. According to popular myth, students enjoy a greater amount of sexual freedom than the rest of the population. If this is true, we can understand that this is due to the smaller impact that economic inhibitions have in the student milieu. Even so, it is doubtful that students can claim that they are "sexually liberated". The products of the nuclear family, students operate within the ideological framework of bourgeois values. The limited amount of sexual freedom that students enjoy disappears once they leave the university environment and enter the work force. There, women become economic inferiors of men, and the economic, and cultural pressure to marry and raise a family is intense.

The most that can be hoped for within the context of bourgeois society is the recognition that sexual repression is an essential and inevitable factor of life in capitalist society. Understanding the material basis of this repression may help us to deal with these obstacles. But actually, given the nature of the society in which we live, it is idealistic to expect any real solution to the sexual problem.

Healthy sexuality in bourgeois society can best be defined as the recognition of the distorted attitudes that we have acquired from the prevailing social values, and an attempt to compensate for them in our relations with others as best we can.

Reich...

continued from page 3

adults of the tribe are not at all impaired by the sexual freedom of their upbringing, on the contrary, the tribe has attained and maintains a high level of horticultural society.

Nevertheless, in the customs and laws of this tribe, in particular the customs and laws pertaining to marriage, Reich finds the warp of a tapestry whose completion would show an image less paradisaical. Marriage is uncomplicated, divorce equally so. In either case the couple simply announces their intention. But following the marriage much of the prior freedom is lost. The period immediately following the marriage is usually one of sexual abstinence. Fidelity is required. The married couple may make no mention of their prior relationships. So already in this loose form of marriage Reich finds the beginnings of a "sex-negative" attitude in opposition to the "sex-affirmative" attitude of the tribe as a whole. The tribe is matriarchal, yet the wife must move to the husband's village, already a leaning, however slight, towards patriarchy. The basic motive for the marriage is economic: the husband receives as dowry from his wife's brothers an annual tribute amounting on the average to one-half the annual produce of each brother. This in itself leads to no one-sided concentration of wealth since each husband has sisters whose husbands he in turn must support. The chief however has the right of polygamy. Under the prevailing

dowry custom, this does lead to an accumulation of wealth on the side of the chief's family. The power of the chief is economic. He must be able to support feasts, wars, etc. The economic advantage, and hence, power, granted the chief through his polygamy can be consolidated through a further marriage institution of the tribe, the cross-cousin marriage. (See Fig. 1) Underlying the "lawful" cross-cousin marriage is the advantage that the dowry the chief owes to his sister's husband returns to him. (See Fig. 2) Furthermore, such a marriage is "matrilocal", thus combining the wealth of father and son within one village. Reich concludes: "Maternal right is extinguished in this process by the necessarily resulting transference of hereditary succession from the maternal to the paternal side. In this society, the course of development to a system of feudalism and slavery can no longer be halted. Once wealth and power has been concentrated in the hands of the chief and his family, a certain modest development of the means of production will introduce the situation which Marx placed at the beginning of class society: a progressive division of labor leads to the production of exchangeable commodities, but the concentration of the means of production, or at least the power to appropriate them at any time, in the hands of the chief and his family, characterizes the birth of definite classes divided into owners of the means of production and owners of labor power."

Decisive now for Reich's investigation is a further aspect of this cross-cousin marriage:

continued on page 7

Reich...

continued from page 6

children who are to enter cross-cousin marriages are not allowed to participate in the sexual freedoms and activities that the other children of the tribe enjoy. On the contrary, the repression of their sexuality is strict. From his practice in Vienna Reich had concluded that such sexual repression creates the psychological conditions for the acceptance of marriage and the acceptance of authority. So here in the marriage-economic relationships the chief of this tribe Reich finds the incipient and insidious function of sexual repression in its relation to the economic sphere: sexual repression of the children destined for a cross-cousin marriage in relation to the chief creates in them the psychological conditions necessary for their acceptance of his determination of their marriage that will serve the consolidation of his wealth and power.

Following a discussion of the Morgan-Engels' study, and an analysis of marriage customs among aboriginal tribes of Australia, all of which tend toward the same relationship of sexual repression to the development of the family, private property, and the state, Reich generalizes and draws far ranging conclusions: "Negative sexual

morality draws its justification for existence[. . .]from the continuously developing phases of private and commodity economy. In capitalism, sex-denying morality establishes itself as an explicitly reactionary factor, becomes one of the main supports of the church, and in a certain sense, brings the oppressed class even sexually into a dependence on capital and its institutions. Also, by means of its influence on education, in and outside of the family from childhood on, it creates a psychic structure in the [. . .] individual which is completely subordinated to the interests of the ruling class. [. . .] The bourgeois family becomes the most important ideological workshop of capitalism through the sexual repression it carries out [. . .] in order to reproduce itself ideologically."

"In a class society, morality stands in the service of the dominating class." It follows at once that such morality stands in the way of a revolutionary movement of the dominated class. During the same period in which Reich was working out and elaborating the theoretical investigations that could articulate the relationship of class society and morality fully and scientifically he set about to attack the relationship practically. In 1929 he established a number of clinics in working class districts of Vienna, under the auspices of his newly founded Socialist Society for Sexual Advice and Sexual Research. Help for the emotional problems of the clinics' patients was integrated with political

insight into the social roots of those problems. A year later, in Berlin, he organized a sex-political movement within the framework of the German Communist Party. In both of these endeavours he was particularly concerned with "Politicizing the Sexual Problem of Youth"—title also of the last chapter of his book *The Sexual Struggle of Youth*, published in 1932. Here he set about to bring straightforward information on sex, on the physiological functioning of the genitals, on contraception, on venereal diseases to working class youth, and to bring their ignorance of these matters into their political perspective. He also criticized the party for being unresponsive to the personal needs of young people within the organization. "Young people often (much more often than we believe, because after all they don't tell us and it isn't talked about openly) join the organization as much because of their sexual needs as because of an inarticulate political urge. A general subject of complaint in the youth movement is that many young comrades drift away from the organizations because they do not find there what they were looking for in the personal sense." He discussed the working habits and efficiency of party officials typed according to his surmises about their sex lives. He took aim at their reticence to consider their own sexuality in relation to their work: "Sex life is not a private affair if it preoccupies you, and in the form in which it has existed hitherto, it interferes with the political struggle." This was too much, and

Reich was expelled.

Party opposition to Reich proved stiff; to Hitler, limp. The next year (1933) saw Hitler triumph. Reich published a book, *The Mass Psychology of Fascism*. A glance at the table of contents: "I. Ideology as Material Force. II. The Authoritarian Ideology of the Family in the Mass Psychology of Fascism. III. The Race Theory. [. . .] V. The economic Presuppositions of the Authoritarian Family. [. . .] IX. The Masses and the State. [. . .]". For the International Psychoanalytic Association, struggling to make its peace with fascism, this was too much, and the following year Reich was expelled.

Reich's book, *The Sexual Revolution* has been made over into a movie. But it is doubtful that he would have equated the sexual revolution of the mass media with the mass medium of sexual revolution. The institutions that he fought still exist. The psychological problems that he fought still exist. Still problematic, still questionable, still to be answered are Reich's problems, questions, answers. Gramsci, who once, musing on his personal life, asked whether a man incapable of loving even one other person could so love humanity as to be a socialist, would have been intrigued.

I had something
You had nothing
I loved.

—Bertolt Brecht

COUNSELLING

Do you need someone to talk to about personal, educational, or vocational problems? If so, call and make an appointment at 392-8889 or 392-8882.

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Dr. Talley, Director

Debating Union

Announces

The CANCELLATION

For 18 Oct., 1 p.m., L26 of Gerard Chaillon on "The Palestinian Resistance." Due to Strike All Events Outside Union Cancelled For Strike's Duration

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Interviews on Nov. 6

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Executive Applications INTERNAL AFFAIRS

1. Winter Carnival Committee
 - a) Chairman (any student eligible)
 - b) Vice-Chairman (any student in Arts or Science)
 - c) Vice-Chairman (any student in Engineering or Management or Music or Theology or Architecture)
 - d) Vice-Chairman (any student in any of the remaining faculties or schools)
2. Cartoonist (1 position)
 to draw a regular cartoon strip for the McGill Daily. Salary to be decided upon. Any person eligible.
3. University Centre Building Committee (11 positions available)
 Any student eligible. This committee will be responsible for analysing various aspects of the University Centre and making recommendations to the Internal Vice-President.
4. Chairman of the Community Board (1 position)
 Any student eligible.
 Duties to chair a Board of heads of Community Services sponsored by Students' Society, e.g. Community McGill, Legal Aid, Drug Aid and be responsible for the co-ordination of these services.

*Application forms may be picked up at the Students' Council offices in the University Centre.

**Completed application forms must be handed to the Secretary, Mrs. Haddad, no later than Wednesday October 24th, 1973 at 4p.m.

ORAL COMMUNICATIONS AND SPEECH PREPARATION COURSE

This Course quickly dispels the theory that "good speakers are born, not made."

The Course is designed particularly for those interested in acquiring the skills which will make their everyday conversation and "public" speeches more persuasive and effective. The programme includes the preparation, construction and delivery of speeches; stance and gestures; voice and language, use of notes; pause and emphasis; introduction and thanking speakers; telephone approach; and, poise and confidence. Each session features theory, practice and constructive criticism. All members of the group are afforded the opportunity to participate actively each week. The discussion leader, George Kushnir, has had considerable experience in presenting this type of programme. Students must be ready to prepare a minimum of homework.

The fee of \$50.00 per person covers all costs of the Course, including reference material. For more information please call 392-5213.

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Nominations having 20 members (i.e. on the mailing list) Names should be given to the CRO, Hillel House, 3460 Stanley, by Oct. 26.

blood drive '73 wednesday opening day ceremonies

parade:

From Milton Gates
 Thru downtown, Up McTavish
 Til Union (10 a.m. - 10:30)
 Flying Billboard over city

ceremonies:

Ralph Lockwood
 Dr. Pederson, Representatives
 of Red Cross, Members of Alouettes
 John Price - Strike Co-ordinator (10:30 - 11:00)

entertainment:

Weight
 On Union Steps (1 - 2 p.m.)

prizes:

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free lunch (12:30 - 2 p.m.)
 Beerday - A Pint For a Pint

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THE NOBEL
PEACE
PRIZE WAS
AWARDED
TO THO
AND KISSINGER
FOR ENDING
THE VIETNAM
WAR.

LIKE
EVERYTHING
ELSE, THE
VALUE
OF
THE
PEACE
PRIZE
HAS GONE
DOWN.

SO HAS
THE
QUALITY
OF
PEACE.

I DON'T
KNOW. PEACE
HAS ALWAYS
BEEN PRETTY
SHODDY.
TAKE PEACE
IN 1960...
CUBAN
MISSILE
CRISIS.

THE BAY
OF PIGS.
FOLLOWED
CLOSELY
BY THE
CUBAN
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SIMUL-
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IN VIET-
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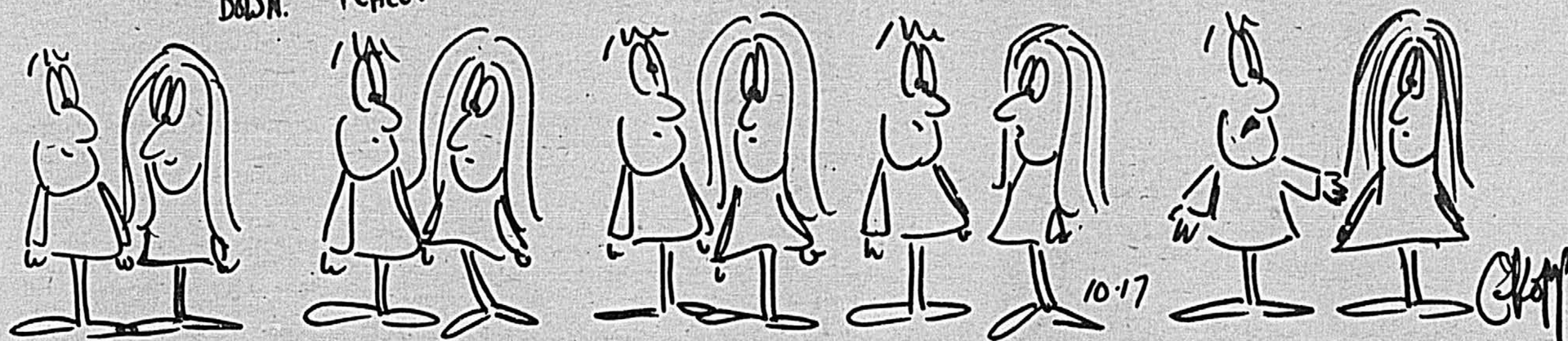
FOLLOWED
BY A FEW
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ATIONS,
RIOTS, COMPS,
FLARE-UPS,
SMALL WARS,
BUILD-UPS...

...ESCALA-
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SEARCHES
AND DES-
TRUCTIONS,
THE ELECTION
OF NIXON,
THE RISE OF
KISSINGER...

YEAH, BUT
YOU'VE
LAPSED
OVER
INTO
WAR.

I THOUGHT
WE WERE
DESCRIBING
PEACE.

IF THE NOBEL
PEOPLE CAN'T
TELL THE DIF-
FERENCE, WHY
SHOULD US
PEONS? MAYBE
NEXT YEAR'S
PRIZE GOES TO
SADAT AND GOLDA
MEIR.



McGill groups state position

Chinese Students' Society

The McGill Students' Society supports the strike of the maintenance workers. We urge all students to observe the strike and refrain from intruding the picket lines.

Department de Francais

Tous les "teaching assistants" du département de Francais ont décidé, au cours d'une réunion qui a eu lieu lundi, de respecter les lignes de piquetages établies par les employés de soutien, et donc de ne pas donner de cours jusqu'au 19 Octobre inclusivement.

Dans l'hypothèse d'une poursuite du conflit présent, les "teaching assistants" prévoient une nouvelle prise de position lundi le 22 Octobre.

The International Students' Association expresses its solidarity with the workers' strike. We urge the Administration to accept the demands presented by the workers. These demands are in fact minimal. We in particular, resent the fact that in this instance, as in many others, immigrant workers have been used as a source of cheap labour. Furthermore, we believe that the Administration should not exploit its workers.

Therefore, we urge all students not to cross picket lines, especially foreign students who may be hesitant to give active support. It is only through a united effort from all students to respect picket lines that the strike will be brought to a just end.

McGILL ASSOCIATION OF UNIVERSITY TEACHERS

The Council of the McGill Association of University Teachers (MAUT) deplores the breakdown in the negotiations between the McGill administration and the Service Employees Union, Local 298, which has resulted in the current strike.

MAUT, the recognized faculty association with a membership of over three-quarters of the teaching staff, fully supports the legal right of the union to conduct a strike. It recognizes that it is difficult for outside parties to judge the merits of the issues and does not propose to do so in this particular case. In these circumstances it asserts the right of faculty members to decide their own course of action.

It is our impression that the positions of the two sides, on most of the points still at issue, are not relatively close. They should be able to be settled rapidly with renewed bargaining. MAUT urges, therefore, that the parties give consideration to informal mediation, taking advantage of the presence among the McGill community of experienced mediators.

The Council expresses its grave concern for the consequences of any prolonged dispute. It would disrupt the education of the students, waste educational resources, and polarize the faculty and student bodies.

Dated Oct. 15, 1973.

CHAIRMAN OF ECONOMICS DEPARTMENT

This open letter by Prof. Weldon, Chairman of the Economics Dept., was posted on the bulletin board on the fourth floor of the Leacock Building.

"Since my own decision is not (author's emphasis) to cross the picket-line established by our maintenance workers and allied groups, a decision reached after trying to inform myself on the issues as fully as the sketchy facts available would allow, I shall not be on campus (or lecturing to Economics 250D or Economics 450D) while the present situation continues.

"One hopes the situation is short-lived, and expects that members of the community, teaching staff, non-teaching staff, and students, will respond to the situation in good faith according to individual judgment — so that as little long-run damage as possible

will be done to our relationships. "Students who have urgent problems (e.g., applications for grants) can have them dealt with by leaving messages (with return number) at my home (484-6866)." J.C. Weldon

LAW UNDERGRADUATE SOCIETY

October 16, 1973

Dr. Robert Bell
Principal, McGill University
Dear Sir,

I am writing you as President of the Law Undergraduate Society to inform you of the overwhelming decision of this organization to support the general position of the

We have decided to boycott classes for one day as well as to make a contribution of up to \$700 to the workers of our building.

I would request that you use your authority to ensure that the university bargain in good faith and come to a quick and equitable settlement so that these workers receive the justice to which they are entitled.

Sincerely yours,
Edward Goldenberg

STATEMENT OF ECONOMICS T.A.'s

The undersigned teaching assistants of the Economics department held a meeting Tuesday, October 16, and decided on the following policy positions:

1) To express our support for the McGill maintenance workers in their strike against the administration for improved wages and job security provisions.

2) To not teach any conferences or perform other duties for the duration of the strike or until further notice. Such notice will be advertised in the McGill Daily.

3) To meet on a weekly basis in the case that the strike should continue in order to re-evaluate our position as conditions change.

Signed by 13 Economics T.A.'s

FIRST YEAR MEDICINE

The first year medicine class

yesterday passed the following. The majority of the first year medicine class would like to express its solidarity with the maintenance workers at McGill in their present strike. We feel that their demands are just and urge the administration to accede to their demands immediately.

The motion passed by a vote of 88 to 19.

Another motion to boycott classes for one day resulted in a 60 to 60 deadlock.

ITALIAN STUDENTS SOCIETY

The Italian Students Society of McGill sympathizes with the demands of the workers and fully supports their struggle against the

administration of McGill University.

JEWISH STUDIES 356D

The students and faculty of Jewish Studies 356D strongly support the just demands of McGill workers in their struggle for reasonable working conditions. We refuse to betray the workers' cause and consequently will not cross picket lines. In addition we urge all students and faculty to similarly respect the workers' right to strike, and obey the principle of refusing to cross the picket lines.

Only through a united front of workers, students and faculty, can the demands of the workers be met, and the strike quickly ended.

Library workers out in sympathy

by Arnold Bennett

Library services at McGill were severely disrupted yesterday as library workers walked out in support of striking maintenance workers.

More than 40 employees at the McLennan and Redpath libraries walked off the job at 8:30 yesterday morning and joined the picket lines. Confusion ensued as the handful of remaining library staff tried to cope with a large influx of students, many of whom had gone to the library after finding that their classes had been cancelled. By 4:30 the Redpath Library had closed.

Six of the seven staff members at the management library in the Brofman Building stayed away from work yesterday in solidarity with the maintenance workers.

The library in the McIntyre Medical Building was also severely crippled, as many non-professional staff refused to come to work. The strike at the medical library came in retaliation for intimidation of the staff by management Monday night. A library worker said

management personnel had threatened to fire workers when they had refused orders to do the maintenance workers jobs and pick up garbage.

"We're with the maintenance workers all the way," said a spokesman for the McLennan and Redpath library workers. He urged all non-striking McGill employees who decide not to work not to stay home, but to join the picket lines. Some of the library workers intend to continue their boycott until the end of the strike.

The library workers are not unionized, so their future after the settlement of the maintenance strike is unclear. "We could face reprisals," said one worker. "But if the maintenance workers win their strike, the administration probably won't dare to retaliate against us."

Principal Robert Bell yesterday promised that no McGill employees would be penalized for refusing to cross picket lines.

However, a library worker commented, "We really don't have too much confidence in administration promises."

Chilean says junta won't last



Daily photo by Judy Polumbaum
Hernan Ortega [left] speaking at McGill yesterday.

by Michael LeDonna

Chilean refugee Herman Ortega predicted during a rally in the Union ballroom yesterday that "A great union of students, peasants and workers would resurrect democracy in Chile".

"The people had trusted the armed forces because they believed the army was part of them. Never again will the Chileans trust any bourgeois institutions," said Ortega, former President of the 120,000 strong Cordon Cerillos factory workers' union.

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Yesterday's rally was sponsored by the McGill-Chile Solidarity Committee, a group of students working to publicize the struggle against the military dictatorship in Chile.

Ortega was sought by the military on the day of the coup, and he took refuge in a factory worker's house. Upon receiving information that the house was to be searched by the military, he fled to the Canadian embassy. There he was

told by the United Front of National Resistance to go to Canada, where he could help thwart the coup by soliciting friendship and funds. He will return to Chile "whenever possible" and he vowed that "We will fight against the forces of the coup to the very last drop of our blood."

In his speech, which was translated into English by an interpreter, Ortega stated his purpose: "...to show how, from the very beginnings of Allende's government, there were attempts to undermine and destroy that democratically elected government."

The force attempting to destroy the government, according to Ortega, was the United States government in conjunction with multi-national corporations. "We can assure you that U.S. imperialists had intervened in the Popular government, creating the economic blockade and resulting chaos in Chile. We can also assure you that elements imported from and trained in the U.S. were used in the bombardment of the Presidential Palace."

He cited the fact that one Willoughby, an ex-officer in the embassy, was commissioned Secretary of the Press by the junta despite condemnation of him as a CIA agent by the University of Chile Journalism School.

By creating chaos, said Ortega, the capitalist interests obtained the support of the military, and were able to implement a 'communications campaign' against the 'Marxist Cancer'. Ortega charged that this campaign was founded on a false assumption.

"Most of the people supporting the Popular government were not Marxists, but Christians interested in social justice."

The refugee described the "Campaign of terror" that has been present since the coup. "There is an intense campaign of oppression, with 40,000 killed and 70,000 imprisoned. For as much as asking for a raise in pay to offset tremendous price rises, workers have been shot." He called these actions by

the military "genocide".

Ortega insisted that Chile was not the only country in which 'imperialist forces' were present.

The coup in Chile is not an isolated fact. I don't know if Canadians can understand what U.S. imperialism has done to Latin America. How many democratic governments exist in Latin America today? Almost all the countries are under the yoke of militarism."

Close to 300 students marched through east end Montreal last night to demonstrate against the military junta in Chile and in support of the Chilean resistance.

The students joined with more than 1,500 people in a rally organized by the Quebec-Chile Solidarity Committee. Speakers included a Quebecois recently returned from several years in Chile, Marcel Pepin, president of the World Confederation of Labour (WCL) and the Conseil des Syndicats Nationaux (CSN), and representatives of the Quebec-Palestine Association.

Participants also heard excerpts from an interview with Mrs. Hortense Allende taped during her brief visit to Montreal.

The demonstration and rally were held on the third anniversary of the War Measures Act.

Instances he cited as proof of U.S. involvement in other Latin American nations were: The Peruvian government turning toward the right after the coup; refugees being sent out of Peru; Brazilian, Bolivian, and Uruguayan police sent into Chile to help the military persecute the workers, and a display of antipathy toward the resistance to the coup by other South American countries.

When asked why Allende's regime had been so naive and unprepared for the actions of the military, Ortega replied that it was not the principle of Allende's followers to bear arms. "They believed in democratic means and supported it to the end. Allende was betrayed by the military, who, 48 hours before the coup, assured him of their loyalty."

Another question put to Ortega was, "What dissatisfactions or interests caused the transport workers and small proprietors to strike and cripple the economy?" He answered that the owners of vehicles were given two and a half dollars per day not to use their trucks, and "Dollars aren't made in Chile."

MSM EXCLUDED FROM SUPPORT COMMITTEE

A resolution of clarification was passed yesterday at a meeting of the McGill Strike Support Committee (MSSC) which stated: The McGill Student Movement (MSM) was never and is not presently a member of the MSSC, nor is it recognized as a supporting group by the Service employees Union (SEU), local 298. The MSSC and the SEU are not responsible for the actions of the MSM."

what's what

REDMEN MARCHING BAND

The Redmen Marching Band is looking for new members to join its illustrious ranks. This year we'll be following the football team to Trois Rivières. There is also the possibility of a trip out west (all expenses paid). Practices are Monday and Wednesday nights at 7:30 p.m. in the band room. For more information call: Marty Webber 488-2653 or Gil Hymer 484-4287.

PSYCHOLOGY 400D/480D

Conferences this week given in following places: Wed. Oct. 12, Hutchison #7, (Fred's Place) Thurs. 1 p.m., Fri. 9 a.m., Fri. 11 a.m., Fri. 1 p.m., all at Hillel 3460 Stanley (Orange Room).

PSYCHOLOGY STUDENTS' UNION

Meeting to discuss results of strike support and further action. Class reps should submit results before meeting. Thursday, Oct. 18, 2-4 p.m., Union 457 (4th floor).

A.I.E.S.E.C. McGill

A.I.E.S.E.C. McGill is holding its regular meeting Thursday, Oct. 18, in Union 123 because of the strike. Time 5 p.m. Attendance will be taken. Those interested in the subject of international business are cordially invited to attend: A.I.E.S.E.C. McGill intends to have 100 active members this year!

AUDITIONS FOR HOME FREE

A play in one act by Lanford Wilson Oct. 18 from 12-1:30 p.m. If times are inconvenient or for more information phone Ross Fraser at 844-0792 (Rm 721) All welcome to audition or just plain help out. No

previous theatre experience required! Sponsored by English Dept, Drama Program.

CANADIAN CROSSROADS INTERNATIONAL

Canadian Crossroads International, a private voluntary organization, places qualified volunteers in a variety of cultural-work situations throughout the "Third World" for the summer months or longer. An informal information session will be held on Oct. 23 at 7 p.m. in the Union, room B26.

M.S.E.A.

The M.S.E.A. has organized a Public Speaking Course that will begin next Monday night. It will consist of eight Monday night lectures. The course will be taught by Mr. George Kushnir, who is currently teaching basically the same course for the Montreal Board of Trade. The registration fee for the course will be \$50.00. Registration times are Wednesday October 17 and Thursday October 18 from 7-10 p.m. in room 476 of the SBB. For more information please call 392-5213.

AUDITIONS FOR THE HUNT: A BLACK COMEDY

An original play by Rupert E. Downing. Auditions on October 17-19 from 12-2 p.m. in the Sandwich Theatre (3rd floor, Students Union) phone 843-3150 for details. An English Department Drama Programme Production, to be directed by the author.

B'NAI YEHUDA FIGHTS OPPRESSION

B'nai Yehuda asks you to attend Simchat Torah Demonstration Oct 20, 8 p.m. in Dominion Square on behalf of our oppressed Jewish brethren in Russia and Arab countries.

DEFEND DR. MORGENTHAU: DROP THE CHARGES

Picket Line Thursday Oct. 18, 9:30 a.m. Palais de Justice (Craig and St. Laurent). In spite of the

precedent set by the American Supreme Court last January, the challenge to the constitutionality of the Canadian Abortion Law, before the Quebec Lower Court was rejected! We must continue to demonstrate our solidarity with Dr. Morgentaler against these laws by taking this Action on the first day of his trial! Join us! Abortion laws are unjust. Do you wish to help out? Committee for the Defence of Dr. Morgentaler, Rm. 30 Morrice Hall, 392-5038.

AUDITIONS

For Box and Quotations from chairman Mao Tse-Tung. Two interrelated plays by Edward Albee. Scripts available from Gail Margolis, Arts 155. Any interested persons should contact Eric Broque, 288-4660 for additional information as to the exact time and place of auditions. Sponsored by the English Department Drama Programme.

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deduction of 14 cents per hour in wages to compensate for McGill's funding of the plan.

There was no provision in the contract dealing with the manner in which the old sick-leave plan would be terminated. McGill's offer to pay up to 30 days at severance leaves the workers short \$40,000. This payment also does not include interest accumulated by the money from now until severance. The union feels its demand for immediate compensation is reasonable.

The union says McGill is "paternalistic" in handling benefit funds. For example, McGill refused to release the exact number of days accumulated by each worker in the bank until the middle of September, after almost four months of negotiations and repeated demands by the union.

Vacations:

McGill's position: All other

unionized staff at McGill receive vacation entitlement of three weeks after five years, and four weeks after 13 years. The university believes it would be unfair to grant this group what it cannot give the others, but is willing to negotiate this point in two years' time, when all the union contracts expire.

Union reply: The union says that just because other bargaining units were forced to accept unfavorable terms, the strikers do not have to do the same. This fight is important, precisely so that all other employees at McGill receive vacation parity with other Montreal universities.

McGill does not mention that employees at U de M and UQAM receive three weeks after one year, and four weeks after 10. McGill has turned down the union's demand for three weeks after two years, four after 10 years.